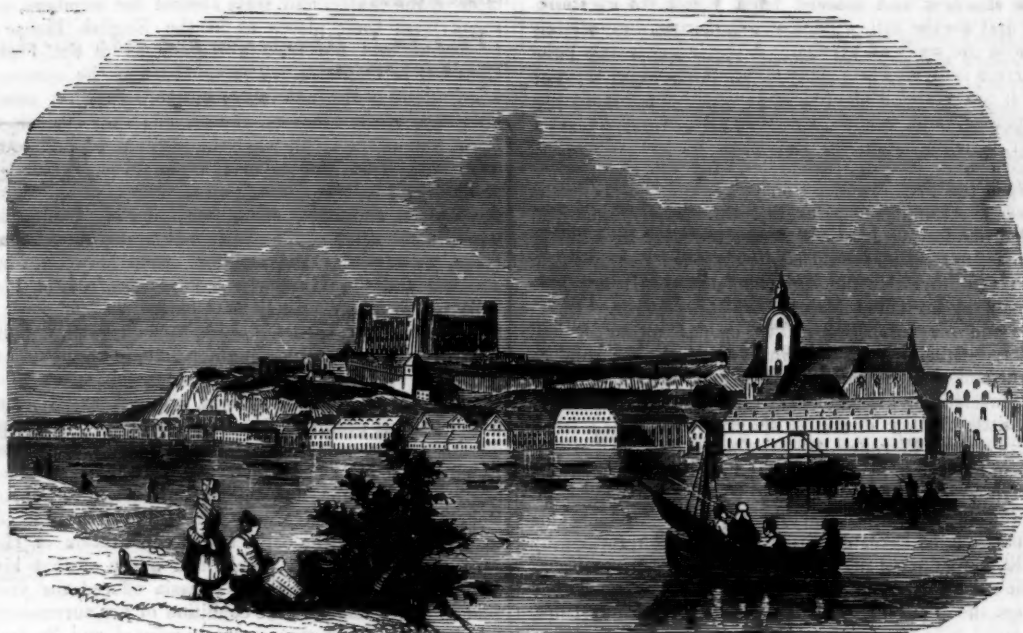




A VOYAGE DOWN THE DANUBE. IV.



PRESBURG, ON THE DANUBE.

PRESBURG.

THE details presented in our Supplement on Vienna, Vol. IV., p. 122, enable us at once to proceed on our voyage towards Buda, following the course of the Danube past the ancient town of Presburg.

We now come to that part of the Danube where the great problem of steam navigation can be most fittingly solved. Two English ship-builders, named Pritchard and Andrews, obtained in the year 1828 the exclusive privilege of running steam-boats on the Danube, for a period of three years. Fortunately for the country, the scheme received the support of two enlightened noblemen, Count Szechenyi and Baron Puthon, who, in conjunction with several bankers at Vienna, formed a company for carrying the project into execution. At the expiration of the exclusive privilege, the Austrian government granted a similar privilege to the newly-formed company for a period of fifteen years, afterwards increased to twenty-five. The Emperor and the Archdukes of Austria, the Palatine of Hungary, Prince Milosch, Prince Metternich, and a number of Austrian and Hungarian nobles, are shareholders in the Company, and exert their influence in its favour. By the year 1836 the line of river from Vienna to Constantinople was navigated by seven steamers, since increased to nearly a dozen. In relation to the advantages likely to accrue from this system, it has been recently remarked:—

The Danube is the natural outlet for the produce of Moldavia, Wallachia, Servia, Hungary, and a large part of the Austrian dominions, into the Black Sea; and the newly established steam-navigation will open a direct communication between central Europe and the East, and may possibly be the means of bringing back a large portion of the commerce of the world into its old channels across our continent,

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which it followed before the discovery of the Cape of Good Hope. Hitherto the navigation of this main artery of Europe has been almost exclusively downward, and, with little or no aid from sails or oars, accomplished by flat-bottomed barges or rafts, constructed in the very rudest manner, because they were to be broken up as timber at the end of the voyage.

The steam voyage from Vienna to Constantinople was, soon after the establishment of the system, effected in seventeen days; but there is little doubt that the time will, by degrees, be greatly shortened. The return voyage from Constantinople to Vienna occupies double the time of the downward voyage, on account of the strength of the stream. The navigation is beset with many difficulties; for the sand-banks are so numerous and intricate that a steamer will often strike upon one, and there remain several hours, until lightened by having her cargo removed. Some parts of the river are, indeed, actually impassable for steamers; so that the passengers and cargo have to be landed, conveyed by land to a lower part of the river, and there re-embarked on another steamer. Unless these unfavourable features can be removed by successful river-engineering, the navigation of the Danube will always be attended with many disadvantages and delays. Sometimes the water of the river sinks unusually low, and then increased difficulties occur. Many of these inconveniences will, however, it is expected, yield to the enterprise and exertions of the company. The steamers usually go from Vienna to Presburg in five or six hours, and from Presburg to Buda in thirteen; but the return voyage, as before stated, occupies about double the time. The distances are, respectively, about fifty and a hundred and thirty miles. The fare paid at starting is for the passage only, each traveller paying afterwards for such

provisions as he may require. The vessels are but ill provided with sleeping accommodations, since, if they are moderately full, more than half the passengers are obliged to sleep on the floor, or on the deck. Mosquitoes and gnats are said to form a very troublesome addition to the domestic discomforts of the vessels; but these are minor matters when put in competition with the advantages which will gradually result from the prosecution of steam navigation through the heart of Hungary.

Let us then take up our position on board of one of these steamers, and proceed from Vienna to Presburg. We first see the little village of Semmering, immediately without the walls of Vienna. A little below this point the river is divided into many different branches, through which the vessel is steered, and which are bounded by sandbanks, and islands covered with willows. At a short distance from the left bank lie the villages of Aspern and Essling, celebrated for an engagement between the French under Bonaparte, and the Austrians under the Archduke Charles, in 1809. The French succeeded in effecting a passage across the river by a bridge of boats, to an island in the centre; but before they could reach the other side the Austrians destroyed the bridge of boats by fire ships floated down the Danube. Bonaparte and his troops were thus cooped up for several weeks; but being able afterwards to regain the land, he fought and won the battle of Wagram, which more than compensated for his temporary discomfiture.

A little farther down, on the right bank, is a small village named Petronell, believed to occupy the site of a Roman town, destroyed by Attila; and near it are the ruins of a triumphant arch, erected by Augustus to commemorate the conquest of Hungary, by Tiberius. A remarkable rampart begins here, supposed to have been formed by the Romans during their invasion of the country; it was employed by the Austrian army, in 1683, as a defence against the Turks. After passing on the right bank, the large village of Deutsch-Altenburgh, with its fine gothic church; Hainburg, a town where the Austrian tobacco—a government monopoly—is manufactured; and Wolfsthal, a custom-house station between Austria and Hungary; we come to Presburg.

Presburg was the capital of Hungary when an independent kingdom. It is built on a hill of moderate height, commanding a fine view over an extensive plain, watered by the Danube, the horizon being open in every direction except toward the north-west, where it is intercepted by distant mountains. Previous to the year 1825, the Danube was crossed here by a flying bridge; but afterwards by a bridge of boats. The town was once fortified; but the fortifications being now destroyed, the suburbs are put in immediate communication with the city. The town is very ancient, and appears to have been the head-quarters of the inhabitants of Hungary for many centuries, sustaining attacks at different times from Germans, Bohemians, Tartars, and Turks. Until about the year 1450 Ofen was the recognised capital of Hungary; but in that year the supremacy was given to Presburg, which it retained for more than three centuries.

Presburg contains about 40,000 inhabitants. Until the recent establishment of steam navigation on the Danube, the trade of Presburg was by no means extensive; but its prospects are improving. Among the buildings in or near the town are the cathedral, the county hall, the ancient senate-house, the Archbishop's palace, the palace of Prince Grassalkovics, the theatre, a Catholic academy, a Protestant Lyceum, several schools, and the remains of a royal palace. The Cathedral is an ancient gothic structure in which the kings of Hungary were crowned. The crown was brought for this purpose from Ofen, attended by its custodiers and body-guard, and was exhibited for three days to the people in the cathedral. Immediately after the coronation, the king

was wont to ascend a tumulus or hill, called the Königsberg, or King's Mount, and there made the sign of the cross, in the air, with a drawn sword, which he waved in turn towards all the four points of the compass; thereby indicating his determination to protect the land on all sides. We believe that the emperor of Austria, as king of Hungary, still goes through some such ceremony as this on the occasion of his coronation.

The senate-house, or "Landhaus," is a simple modern edifice, furnished with chambers for two departments of the senate. Each chamber is provided with a green table in the centre, and seats around for members, who speak from their places as in the English House of Commons, and not from a tribune as in the French Chamber of Deputies. The members of the senate, or Diet, attend in the national costume, somewhat resembling that of the Hussars, and armed; they spoke in the Latin tongue till 1835, when the medium of intercourse was changed to Magyar or Hungarian.

The royal palace, situated on the top of a hill outside the town, is an ancient structure; but was partially destroyed some years ago, and has not since been rebuilt. Here it was that the striking scene between Maria Theresa and the Hungarian nobles occurred, in 1741. This queen was daughter of Charles VI., emperor of Germany, who caused a decree to be passed, entailing all his dominions on his daughter, in case he should have no son. He died in 1740; immediately after which, France, Bavaria, Spain, Prussia, Saxony, and Sardinia, under various pretexts, agreed to dismember the empire of the young queen, then twenty-three years of age. Being a woman of spirit and decision, she lost no time in repairing to Vienna, and taking possession of Austria, Bohemia, and other German states; she then proceeded to Presburg, took the oaths to the constitution of Hungary, and was solemnly proclaimed queen of that kingdom in 1741. Frederick of Prussia offered the young queen his friendship on the condition of her surrendering Silesia to him; but she resolutely refused, and Frederick thereupon invaded that province. The Elector of Bavaria, on his part, assisted by French auxiliaries, invaded Austria and Bohemia, and pushed his troops to the gates of Vienna. Maria Theresa, being obliged to quit her capital, repaired to Presburg; and there, summoning the Hungarian nobles to meet her in the royal palace, she appeared before them, clad in deep mourning, in the Hungarian garb, with the crown and sword of St. Stephen—reckoned almost sacred by the Hungarians,—and carrying her infant child in her arms. She laid before them the disastrous situation of her affairs, and the dangers which threatened the kingdom; and concluded by telling them that "being assailed by enemies on every side, forsaken by her friends, and finding her own relatives hostile to her, she had no hopes except in their loyalty, and that she had come to place under their protection the daughter and the son of their kings." This heart-stirring appeal was answered by a burst of chivalric enthusiasm. The Hungarian nobles, drawing their swords, exclaimed, as if with one voice, that they would defend her with their lives. The queen had maintained an heroic calmness during the earlier part of the interview; but this display of kindly feeling overwhelmed her, and she burst into tears. The nobles, prelates, and deputies assembled, immediately repaired to the Senate-house, and voted liberal supplies for defending the queen. All the fighting-men from every part of Hungary joined her standard; and she was enabled to break the combination of her enemies, which included nearly all the powers of Europe except Great Britain.

Immediately below Presburg the stream becomes shallow, and the banks are flat and uninteresting. Two considerable islands occur here, one twenty, and the other upwards of forty miles in length; they are so situated as to divide the river into three branches, of

which the middle is the principal. The three unite again at Komorn; but rather above the junction, the Danube receives the waters of the river Raab. From this point to Vienna the water is so shallow, that steam boats often take up and land their passengers near the mouth of the Raab, instead of at Vienna. The river below Presburg is much employed as a source of power for water-mills; a long row of them being frequently to be seen stretching obliquely in long lines from the shore to the middle of the river. These mills are merely a water-wheel suspended between two boats, moored in the line of the current; one of the boats serving as a dwelling for the miller.

The town of Komorn, below the two islands, is a place strongly fortified, and containing seventeen or eighteen thousand inhabitants; it suffered greatly from an earthquake in 1783; but at a subsequent period it was restored in an effective manner. Farther down, on the right, in the town of Gran, the see of the Primate of Hungary; in which the cathedral, the palace of the archbishop, and the houses of the chapter, occupy a very commanding position, overlooking the town and river. The cathedral has been characterised as the most splendid modern building in Hungary. It was commenced by the late Prince Primate Ruduay, in 1821; but left unfinished at his death, after the expenditure of a large sum of money. So enormous indeed was the outlay, and so extensive the scale in which it was planned, that no one has been since able to complete it. It is an Italian edifice, surmounted by a dome, and faced with a handsome portico of nearly forty pillars; the interior is lined with polished red marble, and is supported by a still greater number of pillars. The dome is more than eighty feet in diameter.

On the right bank of the river, further down than Gran, are the ruins of Vissegrad, once the favourite residence of the Kings of Hungary; the ruins comprising a cluster of towers and battlemented walls. In a tall tower, still remaining, one of the Kings of Hungary was confined in the eleventh century. Kings Charles I. and II. of Hungary both died in this palace; and here also King Sigismund was detained prisoner by some of his turbulent nobles. King Mathias Corvinus laid out vast sums in the embellishment of the palace of Vissegrad, and in the formation of pleasure-grounds out of the barren rocks surrounding it; inasmuch that a papal legate, who visited it in his reign, called it an earthly paradise. The Turks in 1559 took and despoiled it; and as no subsequent attempts have been made to restore it, the hand of time, aided by depredations, has reduced the once admired palace to a slender heap of ruins.

Nothing farther of note is met with till we reach Buda.

CURIOUS ARITHMETICAL QUESTION.

It is not unlikely that many of our readers may have heard such a question proposed as the following:—"How much is 11*l*. 11*s*. 11*d*. multiplied by 11*l*. 11*s*. 11*d*." Those who have not, can hardly conceive the amount of controversy—we might almost say, of quarrelling—which similar questions have involved; a result which is sure to follow, when the principles whereby the subject is governed, are not clearly understood. Let us examine the nature of such problems.

A favourite mode of putting this question is by assuming the sum to be 99*l*. 19*s*. 11*d*., as being only one farthing under a hundred pounds; but it is obvious that the principle involved is just the same in either case. One person to whom this question was put gave the answer thus:—that 99*l*. 19*s*. 11*d*., multiplied by 99*l*. 19*s*. 11*d*., amounts to 9999*l*. 15*s*. 9*d*. $\frac{3333}{1000}$. His process was—

$$\begin{array}{r} 9999 \text{ } 19 \text{ } 11 \text{ } = 999 \text{ } 11 \text{ } = \frac{9999}{900} \times \frac{95000}{900} = \\ \frac{9215808001}{921600} = 9999 \text{ } 15 \text{ } 9 \text{ } \frac{3333}{1000} \end{array}$$

It is evident, by a little attention, that the solver first reduced the original sum to *farthings*; then multiplied the number of these farthings by itself; and lastly, considering the product as farthings, reduced them to pounds, shillings, and pence.

That there are many other solutions, *equally true*, may easily be shown. Another individual, equally certain as to the correctness of his method, gave for answer 399*l*. 19*s*. 2*d*. $\frac{1}{3333}$, instead of 9999*l*. 15*s*. 9*d*. $\frac{3333}{1000}$ —a notable difference certainly! He stated the question, as a rule-of-three sum, thus.

As 1*l*. : 19*l*. 19*s*. 11*d*. :: 19*l*. 19*s*. 11*d*. : 399*l*. 19*s*. 2*d*. $\frac{1}{3333}$, that is, he reduced each term to farthings; then multiplied the second and third terms, and divided by the first; and lastly, reduced the result to pounds, shillings, and pence. The process is as legitimate in this case as in the other, and yet how different the result!

Another party who attempted to solve the problem gave for answer, 9819*l*. 11*s*. 3*d*.; which he produced by multiplying each denomination by itself; thus:— $99 \times 99 = 9801$; $19 \times 19 = 361$ shillings; $11 \times 11 = 121$ pence; $3 \times 3 = 9$ farthings; which, added together, produced the result which he supposed to be correct.

A fourth person, depending for his solution upon principles apparently quite as fair as those employed by the other parties, produced the enormous amount of 9,599,800*l*. 0*s*. 0*d*! He proceeded thus:—he reduced 99*l*. 19*s*. 11*d*. into farthings, which amounted to 95,990; he multiplied this number by itself, producing the number of 9,215,808,001; then, considering these as farthings; he ascertained the equivalent in pounds, shillings, and pence, and assumed that as the answer.

Now when we are thus able to give to a question four or five answers, all different, and all apparently equally correct, we may be sure that there is something either erroneous or absurd in the stating of the question. Let us therefore endeavour, in the present example, to show wherein the error or absurdity consists.

Mathematicians draw a distinction between *abstract* numbers and *concrete* numbers. If we write down the figures 3, 7, 11, &c., these are *abstract* numbers; but if we attach a definite meaning to them, thus; 3 men, 7 shillings, 11 miles, the numbers then become *concrete*. Now it will be found that, in all arithmetical processes wherein addition, subtraction, multiplication, or division, are concerned, the quantities are never wholly *concrete*, except when addition or subtraction are performed between two *concrete* quantities of the *same kind*. Let us take the four rules in succession. Let us first be asked to "add together 4 miles and 5 shillings." We cannot do it; the question seems unintelligible; and the reason is, that we have two *concrete* quantities wholly unlike in their nature. Let us next be asked to "subtract 4 pence from 11 books." What can we say in answer? 4 subtracted from 11 leaves 7; but we cannot say that this means 7 pence or 7 books; and we are at a loss what else to suppose. Here, as in the former case, the two quantities are of different kinds, and the process of subtraction cannot be performed between them. As an example of multiplication we may make use of the instance given by a mathematician, who, on being asked to multiply the sum of 99*l*. 19*s*. 11*d*. by itself, replied, "I will do so if you can tell me how to multiply mahogany chairs by rosewood tables." In a sum of multiplication, the multiplier must *always* be regarded as *abstract*; it must always be a mere *number*, and never a *quantity* of any article. Indeed if we bear in mind that multiplication is only a short way of performing addition, we see that such must necessarily be the case. If we are required to multiply 5 by 4, what does the question mean? It implies that 5 must be taken 4 times thus,

$$\begin{array}{r} 5 \\ 5 \\ 5 \\ 5 \\ \hline 20 \end{array}$$

a process considerably shortened by the method of multiplying. We see, therefore, that the 4 is nothing in itself; it is merely a direction to the arithmetician as to how many times a certain quantity is to be added to itself. When, therefore, we are asked to multiply 99% by 99, we can understand that the sum of money 99% is to be added to 98 similar sums; but when the question assumes the form, multiply 99% by 99%, we get immediately into confusion, because the multiplier is not here an abstract number, denoting how many times 99% is to be added to itself; but it is a positive sum of money, a concrete quantity, similar to the multiplicand.

In division, the difficulty is of a similar kind. To divide 99% by 9 is an intelligible process; it consists in determining how large must be the sum of money, of which 9 such would equal 99%. But to divide 99% by 9% places us in the same difficulty as before; the divisor is here concrete, whereas it ought to be abstract.

It may be stated as a general rule, that a concrete quantity may be added to or subtracted from another concrete quantity, if both are of the same kind; but that in multiplication and division, the multiplier and the divisor must always be regarded as abstract—as a mere number and nothing more. Thus, we may add, 4 inches to 5 inches, or subtract 4 ounces from 5 ounces, because, in this form, although concrete, they are of the same kind; but we cannot add 4 inches to, or subtract them from, 5 ounces, because these are concrete quantities of different kinds. Again we either multiply or divide 20 by 4, or 20 inches by 4, because, in either case, the multiplier or the divisor is abstract; but to multiply or divide 20 inches by 4 ounces, or even 20 inches by 4 inches, is unmeaning, because the multiplier or divisor is a concrete quantity.

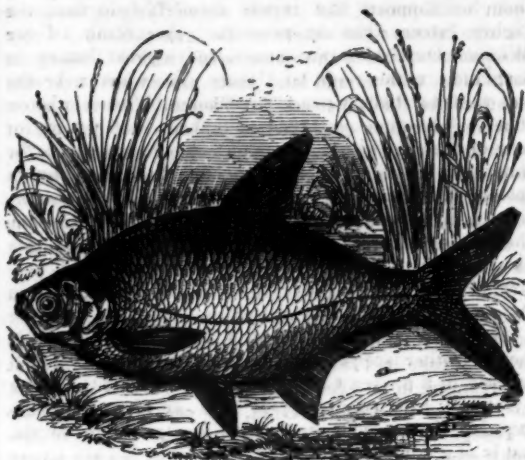
It often happens that the truth of a proposition is clearly seen, by observing the absurdity of the results obtained on any other supposition; and we will adopt this method of finally elucidating this curious question. We are required "to multiply one shilling by one shilling." We will produce five different answers, and yet all equally true.

	s.	d.	
1st. Multiply 1 × 1	1	0	Answer.
2nd. One shilling is equal to two sixpences, therefore 2 × 2 = 4 sixpences, or	2	0	"
3rd. One shilling is equal to 12 pence, therefore 12 × 12 = 144 pence, or	12	0	"
4th. One shilling is equal to 24 halfpence, therefore 24 × 24 = 576 halfpence, or	24	0	"
5th. One shilling is equal to 48 farthings, therefore 48 × 48 = 2304 farthings, or	48	0	"

We thus find that the answer is 1s., 2s., 12s., 24s., or 48s., according to the mode in which we choose to employ our shilling; and if we had divided it into three fourpenny-pieces, we should have obtained for answer 3s. And yet no one of the methods is less logical than the others; all proceed on the recognised principle of taking the whole quantity, or its equivalent in aliquot parts, as equally well adapted to be the representative. The fallacy lies, as we before explained, in taking a concrete instead of an abstract number, as our multiplier. Whenever we obtain discordant answers to a mathematical question, and yet no one less correct than the others, we may be sure that some absurdity lurks in the statement of the question.

STILL let me love the sacred page,
Where truths from Heaven recorded lie;
That while I tread this mortal stage,
I may be taught to live and die.
Still let me bind it to my heart,
The richest jewel I can wear;
That when all other charms depart,
Its lustre still may sparkle there.
Father! thy truth shall be my guide;
Thy promises my soul shall cheer;
And when by sin or sorrow tried,
Oh! may thy smile dispel my fear.—HUTTON.

FRESH-WATER FISH.

THE BREAM, (*Cyprinus brama*.)

THIS fish is usually called by anglers the *carp-bream*, from its golden yellow colour, in which it resembles the carp. It is, as Walton calls it, "a large and stately fish," when at its full growth, and is easily distinguishable from allied fresh-water fish, by its high arched back, and disproportionately compressed sides. The head is small, and the snout rather pointed, ending in a remarkably small mouth, destitute of teeth. The lateral line in this fish is more wavy and tortuous than in any other of the *Cyprinus* genus, and forms a marked characteristic. The scales are large, elevated, and sometimes covered with minute tubercles; the dorsal fin is rather small, but the anal fin extends nearly to the tail; the pectoral and ventral fins are tinged with red. The weight of the fish is commonly about two pounds, but specimens have been caught weighing from eight to twelve pounds. Walton says of this fish,—“He is very broad, with a forked tail, and his scales set in excellent order; he hath large eyes and a narrow sucking mouth; he will breed both in rivers and ponds; but loves best to live in ponds, where, if he likes the water and air, he will grow not only to be very large but as fat as a hog.”

The bream is tolerably abundant in the lakes and slow-running rivers of most parts of Europe; yet while some waters swarm with this fish, in others, which appear to be of a similar character, there are none to be met with. This circumstance is difficult of explanation, and justifies the limitation of the worthy Izaak, who tells us that if the bream meets with water that *pleases* him he multiplies exceedingly; “yea in many ponds so fast, as to overstore them, and starve the other fish.” In consequence of this rapid increase of bream, in particular situations, and the destruction of the other residents of the water, they are cultivated with advantage in large pieces of water where pike are kept, and ensure a constant supply of food to that fish.

Bream are very plentiful in the slow deep rivers of England, especially in the Mole and the Wey. They are also abundant in the Byfleet, and in the wet docks of Blackwall; but they are not often met with in the Thames or in the sea. In the southerly parts of Scotland bream is very common, especially in the waters of Lochmaben; but in the north of that country, where lakes are more numerous and deeper, there are none to be found. Bream are found to thrive well in waters that have “oozy bottoms,” and also in still deeps, and are not injured by slightly brackish water. They swim from place to place in shoals, keeping near the surface in hot weather, and at other times resorting to the deepest and broadest parts of a river. They spawn in June, and remain among the weeds at that season: they will not then take the bait well, nor are they fit for the angler's purpose.

The bream is not much valued for culinary purposes, though it appears that it was formerly held in much higher esteem than at present. According to Sir William Dugdale it was considered a great luxury in England, in the reign of Henry V., when a bream was valued at twenty pence, a considerable sum in those times. The same writer states that in 1454 "a pie of four of them, in the expenses of two men employed for three days in taking them, in baking them, in flour, in spices, and conveying it from Sutton in Warwickshire to the Earl of Warwick, at Myddam in the North Country, cost sixteen shillings and two-pence." It seems likewise that the French consider this fish no despicable fare, for they have a proverb, "He that hath bream in his pond, can bid his friend welcome."

The white bream, or bream flat (*Brama blicea*), is the only other species known. It has lately been discovered in the river Cam, Cambridgeshire, and in other rivers of this country. It is a smaller fish than the carp bream, seldom exceeding one pound in weight, and is of a silvery or bluish white. Its scales are larger in proportion to its size, and its eyes are likewise large: the number of rays of some of the fins also differs from those of the carp bream.

THE CHUB, (*Cyprinus cephalus*),

Is characterised as "the silvery bluish carp, with olivaceous back, thick head, and rounded snout." This fish is in form moderately elongated, the greatest depth of the body being contained four times and a half in the entire length, while the thickness is two-thirds of the depth. The chub is common in many rivers of this country, often frequenting holes near the roots of trees. This fish is powerful, and yet extremely timid; it will swim with great force against currents, and will pursue its prey with greediness, and yet will sink down alarmed to the bottom of the water if but a shadow pass across the stream, or, as Walton says, "if but a bird fly over him." Like the other members of the genus the chub is devoid of teeth, but has a compensating bony appendage in lieu of them. It feeds on aquatic insects as well as on coleopterous insects and their larvæ, and sometimes on the lesser fishes. The name of this fish, both in our own language and in others, seems to have been given with reference to the size of its head, chub being taken from the old English *cop*, a head. It is familiarly known in different parts of England as the chevin, nob, or botling. It is a handsome fish, and attains a considerable size. The scales are large; the irides and also the cheeks silvery; the head and back are of a deep dusky green; the sides are silvery, but in summer yellow, as are also the pectoral fins; the belly is white; the ventral and anal fins are red; and the forked tail is of a brownish colour, tinged with blue.

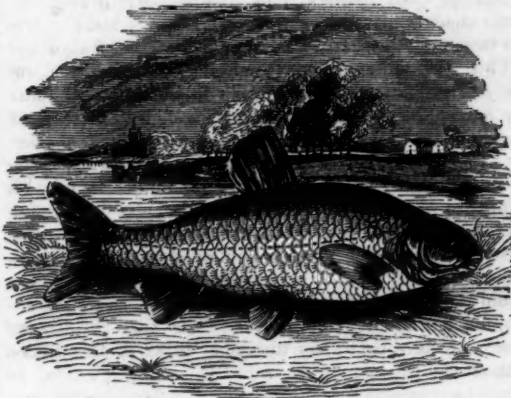
The chub is abundant in the Thames; but one of three pounds weight is considered a fine fish in that situation, whereas in favourable situations, where they are allowed to reach their full growth, they are often found of a much larger size. Mr. Blaine mentions taking a chub in the river Lea, which weighed upwards of five pounds, and several have been taken under a wier weighing from eight to nine pounds. In many parts of the Continent this is a common weight for this fish.

The situations in which chub are most likely to be found (says the abovenamed writer), are, deep rivers having a clayey or sandy bottom, and one that is also bounded by clay or marl banks. Sometimes they are to be met with in rocky rivers, but such are always found to have some deeps with soft bottoms of their own, or are found to communicate with waters which have. In fact, chub thrive only in such rivers as present a diversity of rocky and strong gravelly currents, winding occasionally into large and deep pools where sand and ooze accumulate. It is here they flourish, and such situations they choose as their winter hiding-places. In chub rivers such pools are never without them

at any season, which has given rise to the angler's adage, 'Once a chub-hole, always a chub-hole.' In summer, river chub shelter themselves from the heat, and more particularly in such deeps and pools as are overhung by foliage or trees. In stagnant and open waters they hide themselves under aquatic plants. At the bottoms of wiers, flood-gates, locks, and mill-aprons, they are also commonly to be found.

The chub is generally considered as being not very choice food, nevertheless good Isaac Walton defends the fish, and gives directions for cooking it, which if followed, are to recommend it to all palates. He tells us that the French think so meanly of this fish as to call it "*un vilain*," and he acknowledges that it is generally objected to, not only for being "full of small forked bones, dispersed through all his body," but because "he eats waterish, and the flesh of him is not firm, but short and tasteless." Nevertheless he proposes two methods of cooking by which the chub may be made "very good meat." The first is to take a large chub, scale and cleanse it, taking especial care to clear the throat of the grass and weeds that are usually in it; "for if that be not very clean, it will make him to taste very sour;" then stuff it with sweet herbs, tie it "with two or three splinters" to a spit, and roast it, basting often with vinegar and butter, with good store of salt mixed with it. This method dries up the "fluid watery humour with which all chubs do abound." The second way of way of dressing the chub, or chavender, is given by the same authority as follows: "When you have scaled him, and cut off his tail and fins, and washed him very clean, then chine or slit him through the middle, as a salt fish is usually cut; then give him three or four cuts or scotches on the back with your knife, and broil him on charcoal, or wood-coals, that are free from smoke; and all the time he is a broiling, baste him with the best sweet butter, and good store of salt mixed with it. And to this, add a little thyme cut exceeding small or bruised into the butter. The cheven thus dressed hath the watery taste taken away, for which so many except against him.

"But take this rule with you, that a chub newly taken and newly dressed, is so much better than a chub of a day's keeping after he is dead, that I can compare him to nothing so fitly as to cherries newly gathered from a tree, and others that have been bruised and lain a day or two in water."



THE CHUB, (*Cyprinus cephalus*.)

As oft I take my daily bread,
Or plentiful or scant,
Oh! may I ne'er forget to spread
The board of humbler want!
And as my temperate cup I take
With fervent gratitude,
May that glad act the memory wake
Of Christ's atoning blood!—A. M. PORTER.

MEMOIR OF LINDLEY MURRAY.

II.

THE attachment felt by Lindley Murray for literary pursuits led him to wish for a profession in some measure connected with them; his mind, therefore, turned towards the law, and that so perseveringly, that notwithstanding the discouragements of his family and friends, who represented the profession as one in which he would have many temptations to encounter, and which might probably lead him to deviate from the principles and conduct of that religious society of which he was a member, —he at length attained his object, and was placed under the tuition of a man of eminence and integrity in his profession. Murray entered on the necessary course of study with great alacrity, and was stimulated in his progress by the pleasant prospect of being settled in a profession suitable to his wishes. His father generously presented him with an excellent library, comprehending works that were well-calculated to aid and invigorate his studies: but with all the help that was thus afforded him, we find him making the confession that the study of the law was not always pleasant, since he found in it many barren and uninviting tracts, as well as extensive fields of laborious employment.

About four years from the commencement of his law studies, Murray was called to the bar, and received licence to practise both as counsel and attorney, according to the custom of that time, in all the courts of the province of New York. He soon commenced business, and met with a degree of success answering to his expectations and satisfactory to his friends. Two years before this period, and when he was in his twentieth year, he had formed a strong attachment for an amiable and sensible young woman, of a worthy and respectable family. Time, and opportunity of judging of each other's character, confirmed the regard on both sides, and they were now united in marriage, and commenced a life of more than ordinary tranquillity and domestic peace:—

The two most important events of a man's life (says Murray) are generally those of his entering into business for himself, and his forming the connexion of marriage. When these events are auspicious, and especially when interest is not too earnestly pursued, there is great reason to look for success, and a good portion of enjoyment through life, provided that correct principles and virtuous habits accompany them.

Not long after Murray had commenced business, circumstances rendered it necessary for him to make a voyage to England, where his father had at that time taken up his temporary residence. Finding that he was likely to remain some months in this country, his wife was persuaded to cross the Atlantic, and he notes with satisfaction the opportunity they thus had of surveying together what was instructive and interesting in this "highly cultivated and happy land." On his return to New York, he resumed his profession, with even more than his former success; nor can we be surprised at the circumstance, when we observe the principles on which he acted. Pecuniary interest was not the grand point with him. When circumstances would admit, he endeavoured to persuade the party threatened with a prosecution to pay the debt, or make satisfaction without the expense of a suit. In doubtful cases, he often recommended a settlement of differences by arbitration; and he was able to say, when looking back on his practice,—

I do not recollect that I ever encouraged a client to proceed at law, when I thought his case was unjust or indefensible: but in such cases, I believe it was my invariable practice to discourage litigation, and to recommend a peaceable settlement of differences. In the retrospect of that mode of practice I have always had great satisfaction: and I am persuaded that a different procedure would have been the source of many painful recollections.

Thus happily did he proceed in his career, till the troubles in America commenced when a general failure

of proceedings in the courts of law took place; and this circumstance, together with a severe illness, with which he was at that time afflicted, induced him to take up his residence at Long Island, about forty miles from New York. In this retirement he became much attached to country pleasures, and spent much of his time in shooting, fishing, and sailing on the bay in a convenient pleasure-boat, which he had purchased with a view to the improvement of his health. These exercises were useful in restoring his strength; but the extent to which he indulged in them was subsequently a matter of regret, as leading to a dissipation of mind from more important subjects, and a waste of valuable hours, which his conscience could not justify. He at length became tired of a life which consisted chiefly in amusement and bodily exercise; and seeing that the practice of the law was completely superseded at New York, he entered into mercantile concerns in that city, and imported largely from London. In this he was also prosperous, and his occupation became so lucrative that at the period of the establishment of American independence, he found himself able to gratify a favourite wish, and retire from a business for which he felt himself little adapted. Having purchased a beautiful country-seat about three miles from New York, he looked forward to much enjoyment from the society of friends, the pleasures of study and mental acquisition, and occasional visits to the various institutions of the city where he hoped to be useful to his fellow-citizens. But this pleasant prospect was soon overcast. He was attacked by a severe fit of illness, which reduced him to an infirm and debilitated state, and instead of gaining strength at his country residence he evidently became worse. Travelling was recommended, and accompanied by his affectionate and sympathizing wife, he visited Bristol in Pennsylvania, for the sake of drinking the waters. From thence he proceeded to some celebrated springs in the mountains of New Jersey; and afterwards to Bethlehem, a healthful and pleasant town about fifty miles from Philadelphia, where the Moravians had a settlement. With this place and with the simplicity of manners and the excellent institutions he found there he was much pleased. But his health was not materially benefited by these excursions; and on his return home, he was induced to comply with the recommendations of one of the most eminent physicians of the country, who advised his removal to a climate where the summers are more temperate and less relaxing; and where he might not lose the bracing effects that were generally produced on his constitution by the rigours of winter.

Murray now began to prepare for his departure from his native country, and in looking around for a more auspicious climate, he naturally turned to England.

Our attachment to England (he remarks) was founded on many pleasing associations. In particular, I had strong prepossessions in favour of a residence in this country, because I was ever partial to its political constitution, and the mildness and wisdom of its general system of laws. I knew that, under this excellent government, life, property, reputation, civil and religious liberty, are happily protected; and that the general character and virtue of its inhabitants, take their complexion from the nature of their constitution and laws. On leaving my native country, there was not, therefore, any land on which I could cast my eyes with so much pleasure; nor is there any, which could have afforded me so much real satisfaction, as I have found in Great Britain. May its political fabric, which has stood the test of ages, and long attracted the admiration of the world, be supported and perpetuated by Divine Providence! And may the hearts of Britons be grateful for this blessing, and for many others by which they are eminently distinguished.

But it was not without a struggle that Murray bid adieu to his native land, and the parting with his friends and relations was trying to his feelings. Many of them accompanied him and his wife to the ship, in the cabin of which they had a most solemn parting.

It was at the close of the year 1784, that Lindley

Murray and his wife arrived in this country. They remained six weeks in London, and then spent a considerable time in travelling, with a view to select a permanent residence. This they eventually found to their satisfaction in the vicinity of the city of York, whither they seem partly to have been attracted by the association of names with their beloved American home. Here for a time his health appeared to be materially benefited, and he was able to walk without assistance, an exercise he had long been denied from the peculiar nature of his disease, which consisted in a relaxed state of the muscular system. But his weakness soon returned, and he was gradually compelled to shorten, and then entirely to give up, the walks which had afforded him so much pleasure. He took daily carriage exercise, however, and this helped to counteract the injurious effects of constant inaction. As he was not able to get into a carriage by the usual method, he had a board laid nearly level from the garden-gate to the step of the vehicle, and by exerting himself to the "full extent" of his powers, could generally contrive to walk thus far.

Suffering thus under deprivations, which at an earlier period of his life he would have found almost insupportable, Murray was calm and resigned, and was enabled to reckon up the mercies that remained to him, instead of mourning over the advantages of which he was deprived. He was still, in general, free from pain; his rest was sound and uninterrupted; he had many worthy and intelligent friends, and a regular correspondence with distant connexions. He was able to attend religious worship once or twice in the week, and he was daily consoled by the attentions of his faithful and affectionate wife, whose solicitude to promote his comfort in all respects, had been "lively and uniform" through every period of their union. His mind remained free and active, and he soon began to meditate on the best means of preventing the tedium and irritability which bodily infirmities often occasion; and also of finding an agreeable exercise for his mental powers. He, therefore, commenced writing a small volume, which he entitled *The Power of Religion on the Mind*, intended to "exhibit religion in an attractive form; to console and animate the well-disposed; to rouse the careless; and to convince, or at least to discountenance, the unbeliever." The first edition of this work appeared in 1787. It consisted of only five hundred copies; all of which were neatly bound, and distributed at Murray's own expense. He sent them to the principal inhabitants of York and its vicinity, with an anonymous note accompanying each volume, requesting a favourable acceptance of it, and apologizing for the liberty he had taken. The work thus liberally presented, was so favourably received, that he was encouraged to print a second edition in London. This met with a good sale, as did the succeeding editions, so that Murray, after enlarging and improving the work, thought it best to dispose of it to some booksellers of extensive business and influence, that it might be circulated still more diffusively. This he did without any pecuniary recompense, feeling sufficiently repaid in the testimonies he was receiving of the usefulness of the work.

A few years after the appearance of his first publication, Murray was solicited by some persons engaged in the work of education, to compose a Grammar of the English language, which might be free from some of the faults of the existing ones, and better adapted for the use of young people. He at first declined complying with their request, from an idea that he was not competent to do justice to the subject; but afterwards, being much pressed to undertake it, he complied, and in 1795 produced the first edition of his *English Grammar*. This work was most favourably received; a second edition was called for, very soon after the appearance of the first, and the book soon obtained an extensive circulation. In 1797, he published the *Exercises and Key*

to the same work, which also met with a great sale. In the same year he was encouraged to make an abridgment of the *Grammar* for the use of minor schools; and the four volumes thus connected, mutually supported and recommended each other.

The literary labours connected with the publication of these volumes, were found beneficial to the health of the author; and the motives which guided him in his studies were of a nature to cheer and occupy his mind.

I am persuaded (he remarks) that if I had suffered my time to pass away with little or no employment, my health would have been still more impaired, my spirits depressed, and perhaps my life considerably shortened. I have therefore reason to deem it a happiness, and a source of gratitude to Divine Providence, that I was enabled, under my bodily weakness and confinement, to turn my attention to the subjects which have for so many years afforded me abundant occupation. I think it is incumbent upon us, whatever may be our privations, to cast our eyes around, and endeavour to discover whether there are not some means left us, of doing good to ourselves and others; that our lights may in some degree shine in every situation, and, if possible, be extinguished only with our lives. The quantum of good which under such circumstances we do, ought not to disturb or affect us. If we perform what we are able to perform, how little soever it may be, it is enough; it will be acceptable in the sight of Him, who knows how to estimate exactly all our actions, by comparing them with our disposition and ability.

Murray's next work was a compilation of some of the most esteemed writings in the language both in prose and poetry, to which he gave the title of the *English Reader*; and finding the selection much valued in schools and private families on account of the purity and correctness of sentiment maintained throughout, he made a similar selection from the best French writers, and called it *Lecteur François*, and afterwards a second entitled *Introduction au Lecteur François*. To these succeeded his *Spelling Book*, *First Book*, *Selections from Horne's Commentary on the Psalms*, and a work *On the Daily Perusal of the Holy Scriptures*. We give in a note* the amount paid by Longman and Co., for each of Murray's works, and our readers will receive perhaps with surprise, the information that of the large sum yielded to the author by the sale of these works, no portion was devoted to his own use; but all was applied to charitable purposes. His private income was more than sufficient to support the expenses of his family, and he had therefore the less inducement to depart from his early resolutions, that if profit should ever accrue to him from literary labours, he would apply it, not to his own use, but for the benefit of others.

In connexion with his different literary productions, we have many interesting remarks of his own contained in letters now lying before us, all of which were kindly furnished by the friend alluded to in our first article. The ingenuous nature of these remarks is sufficient to make us regret that we are not permitted to publish them; but it was an especial request of Lindley Murray that none of his familiar letters should be given to the public; and that request we hold as sacred. But we have no such injunction respecting a letter, also in our possession, addressed by his widow to the late Joseph Crosfield, of which, as it establishes the authenticity of the source

* The following is a list of Murray's works, in the order of their publication. Of the first and the last he presented the copyright to his publishers; for the copyright of the others he received and devoted to charitable purposes the sums here indicated.

Power of Religion on the Mind	£
Grammar	700
Exercises and Key	100
Abridgment of Grammar	350
English Reader	200
Sequel to Ditto	200
Introduction to Ditto	700
Introduction au Lecteur François	500
Lecteur François	100
Spelling Book	
First Book	
Selections from Horne's Commentary on the Psalms	
On the Daily Perusal of the Holy Scriptures ..	

from whence we principally derive our information, we think it proper to give the following extract. It is dated Holdgate, near York, 8th of 7th month, 1826.

The memoir of my beloved husband, now in the press, was written by himself in letters addressed to Elizabeth Frank, as it was at her particular and often-repeated solicitations that he was induced to attempt some account of his early life—there being so many erroneous and unfounded reports, chiefly relating to his motives for publishing, and the emolument derived from the sale of his books. The author does not bring his work down to a later period than the year 1809: of course some addition was necessary from the editor, and this she was well qualified to give, having boarded with us as a particular friend for twenty years.

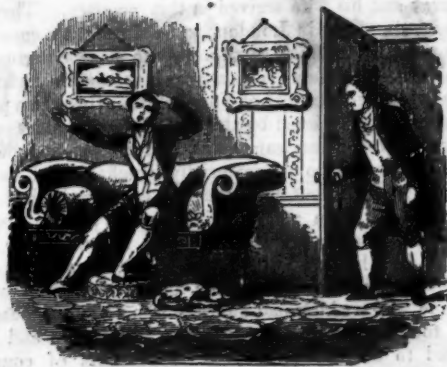
From the period at which we have now arrived, to the end of his life, Mr. Murray led a retired and peaceful life, little diversified by striking incidents, but marked by gradually-increasing infirmity. He lived to mourn the death of nearly all the dear relatives whom he had left in America. But amidst all his bereavements, his beloved wife was preserved to him, and this he considered an inestimable blessing. On every anniversary of their marriage, he expressed his sentiments either verbally or by letter in a way that was most gratifying and affecting. We know not by what means his editor is able to justify to herself the publication of large extracts from these letters; but they certainly form a beautiful evidence of his piety and humility, as well as of his tender regard for his wife. His married life was indeed one of much domestic peace. They had no children, but neither this circumstance nor any other was sufficient to diminish their mutual affection or their happiness. Mr. Murray used to say, that his books were his children; that he hoped they were well settled and doing good in the world; and that they had occasioned him less trouble and anxiety than most children give their parents.

This excellent man reached his eighty-first year in the full possession of his mental faculties, and in the enjoyment of a tolerable state of health. His sight and hearing were good, his memory was retentive, and he appeared "as sensible, well informed, and cheerful as at any former period. His hair had become entirely white; his countenance bespoke age and feebleness, but still retained an expression of mingled sweetness and intelligence."

The suddenness of his decease, with the attendant circumstances, will be gathered from the following extract from a letter dated York, 2nd month, 21st, 1826.

Perhaps you have not yet heard of the death of Lindley Murray. He died on 5th day morning last: he was as well as usual on 2nd day last, but in the evening had a fainting fit, from which he seemed to recover; on 3rd day he was not so well, on 4th day better again. He had a pretty comfortable night, but about a quarter before eight they perceived a change, and in about ten minutes his peaceful spirit had fled. He was sensible to the last, and, as might be expected, (having made it the principal business of his life to prepare for death,) he seemed quite ready. I saw his dear remains on 7th day last, and had he been laid in bed, without the mournful, yet necessary appendages, of death, I could have thought he had been taking refreshing sleep; so calm, so serene, so like himself. Truly I think death had no triumph over him. His dear attentive wife bears it with great resignation, as he had repeatedly conjured her to do. She had been his constant faithful companion for 58 years. He was in his 81st year.

It is unnecessary to sum up the character of this good man, since in the course of this brief memoir the most prominent traits must have been made evident to our readers. It is equally unnecessary to describe his writings; their merits and their faults (for they are not faultless) are known to the world. But to every candid mind, it surely must appear that the name of Lindley Murray is deserving of our most honourable regard, and may be ranked among those of the enlightened benefactors of our country and of the world.



SLOTH A SIREN. A FABLE.

"Rise, Master, rise! the morning's breath
Blows fresh and healthy o'er the heath;
I heard the cock delighted crow,
At sun-rise, full an hour ago;
The men who came to plough the land
Await the Master's ruling hand:
Rise, Master, rise!"

The words were vain;
For, soothed by whispering SLOTH again,
The Sluggard turned his sleepy head,
And lost another hour in bed.
O precious hour, whose squander'd store
Nor search nor sorrow could restore!

Well did the ancient bards advise,
When, (dressing Truth in Fiction's guise,)
They sung Alcmena's hardy son;
His tasks fulfill'd, his laurels won;
How Pleasure flattered with her voice,
But arduous Virtue won his choice.

Or say, does sage Ulysses guide
His bark in safety o'er the tide,
'Midst dangerous rocks and yawning waves,
Where thoughtless travellers found their graves?
Does he, (escaped from stormy seas,)
Encounter perils worse than these,
While strange seductive SIRENS pour
Sweet music from the fatal shore?
Was it with deep intention told
Of victims charm'd, betray'd, controll'd,
By fabled creatures' winning strains,
Till o'er the Sirens' dreadful plains
Men's bones lay scattered, and the song
Was drowned in mourning loud and long?

Despise not thou the classic line,
But make its wholesome product thine.
See in the "much-enduring man,"
When fleeing snares, the Christian's plan,
Who passes on, and will not stay
To hear what SLOTH and PLEASURE say*.

Ah! who can tell th' unreckoned cost
Of talents hidden, moments lost,—
Moments, like sand, as trifles light,
But heaped at length to mountain-height!

Then use the hours with studious care,
As not abusing gifts so rare.
Each morn, as on a platform, lay
The duties of the coming day:
Nor let the world obtain the start
Of thee, thy actions, and thy heart,
Ere thou, obedient to the word,
In prayer and praise hast served the Lord†. M.

* See the legend of THE SIRENS, or PLEASURES, applied, in Lord Bacon's *Wisdom of the Ancients*. Concerning these fictions, he says in his Preface, "I do indeed ingenuously and freely confess I am inclined to imagine that, under some of the ancient fictions lay couched certain mysteries and allegories, even from their first invention." It appears to the Author of the above little Fable, that much might be done towards interpreting and illustrating the better stories and sayings of antiquity, and applying them to moral and religious ends. In this respect many a rich classical mine yet remains to be worked.

† Rom. xii. 11.

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